

THE AGITATOR

A SEMI-MONTHLY ADVOCATE OF THE MODERN SCHOOL, INDUSTRIAL UNIONISM, INDIVIDUAL FREEDOM

VOL. 2, NO. 9

HOME, (LAKEBAY P. O.) WASHINGTON, MAR. 15, 1912

WHOLE NO. 33

The Passing Show

The Lawrence Strike.

Have you read, carefully, the details of this great strike, with all its revelations of gruesome poverty and armed brutality? Has the reading touched your humanity? Did the salt tears gather in your eyes and blur the printed page? Did the essence of revolt well up in your breast and quicken the beats of your heart? And after your emotions had calmed somewhat, did you do any hard thinking about the situation?

If you have not been impelled to think about the economic position of your class, your emotionalism has been in vain. I do not speak lightly of the emotions. On the contrary, I contend that the emotions are the real motive forces of humanity. But I insist that the emotions must be guided by intelligence and intelligence is evolved only as the result of thought, based on experience.

What is the significance of 30,000 workers of a dozen different nationalities, leaving the mills in the dead of winter, the gaunt figure of starvation stalking at their doorsteps; without organization, without prearranged plans, lacking all of what is popularly regarded in this country as the "essentials" of a strike?

It means there is a limit of endurance common to humanity, and when that limit is reached, nationality, language and religion are cast to the four winds, forgotten, and the natural instinct of self-protection rises uppermost, and, like a herdsman, gathers them together, and huddles them en masse against the cause of their misery. This is the most important lesson of the strike, and if it were lost now it would still, on that account, be a great victory. For the victory of a few cents, in a skirmish between the outposts of two great approaching armies is trash.

The workers will learn from this strike that it's not necessary for all to be organized, and they will take heart in the work of organizing the minority, whose business will be not so much to "start things going" as to spread the intelligence of how to conduct them when started, spontaneously, by the mass. Often have I heard it lamented that we will "not have the minority, even, organized before capitalism will have driven us back to feudalism."

No such pessimism is any longer possible, for "this unorganized mob of ignorant foreigners" has given us lessons in how to clean out a mill and keep it clean. They have reversed some old notions, one of which goes: "Organize first, then strike." Ten thousand of them have joined the I. W. W. since the strike.

What do you think of their sending away children to be cared for by fellow workers while the strike is on? And what do you think of silly labor "leaders" joining the capitalists in denouncing the act as "exploiting the children to create sympathy?"

How the butter-hearted, sympathetic mill owners must have wept at the very suggestion that these poor children might be exploited. The dear little things who paid 5c a week for the few cups of water consumed while attending the play rooms, so kindly furnished them

by these philanthropic gentlemen. How the poor children must be enjoying their "exploitation" in leisure, pleasure and plenty, the like of which they never knew.

And the jackass, Golden, president of the Textile Workers' Union, fired by jealousy at not being permitted to "lead" the strike, bitterly attacked this magnificent display of intelligent tactics and solidarity and old Sam Gompers denounced the I. W. W. "the union that leads nowhere." What do you think of them? They are "leaders" who lead nowhere, and for that very reason they are being abandoned by the intelligent workers, who are flocking into a union that does lead somewhere, and that somewhere is The Free Society, a society without capitalists or militia of Christ labor leaders.

What of the Catholic church, that attacked the I. W. W. in Lawrence and said no Catholic can be a member? What do you think of the police and soldiery clubbing, bayonetting and shooting these strikers, including children and pregnant women?

I class the church and the gun men together. They are both killers of men. The one that poisons and distorts the mind, enfeebling and making it powerless to accept ideas, is no less a brute and killer than the soldier who jabs a bayonet or sends a bullet into the body. But isn't it remarkable that, despite the efforts of capitalist, priest and soldier, freedom approaches, and Lawrence is her herald.

The strike is won, but the battle has only begun.

The British Miners' Strike.

The miners of Great Britain, for the first time in their history, have started a national strike. Like the Lawrence strike, this move shows the trend of working class thought.

The English worker, moreso even than the German, is, among the world's workers, the safe, sane and conservative type. He seldom does anything rash, and always takes one progressive step at a time, and a short one at that. He's the ideal Fabian. This type of temperament has its virtues and is well worth watching. It's caution makes it a valuable index to the trend of working class evolution.

In Australia he has tried compulsory arbitration and found it wanting. He took a turn at labor politics and got, among other "labor" legislation, a compulsory military service law for all youths of sixteen—Boy Scoutism in the real. Now he is turning in the direction of Industrialism.

In England Socialist Labor politics made quite a noise for a time, but it landed nowhere, made no showing bigger than the old age pension, which no intelligent worker really wanted, and which they could easily have gotten from either of the old parties, as we got ours, even without asking.

The Transport Workers' strike touched the heart and mind of the country to greater depths and shed more light on the economic possibilities of united direct action, and gave the working class more hope of freedom than all the political chatter of two centuries.

Immediately syndicalist agitation began to boom, papers were started advocating it, and this agitation, no doubt, has had a great influ-

ence upon the present united action of the miners.

Each step the workers take in the direction of Syndicalism reveals more and more the great social force that lies right within their reach.

The miners will stop every wheel of industry and every steamship, extinguish every light, and blacken every fireplace in the country by the mere passive act of doing nothing for three weeks.

As a vapory dream such a contemplation is magical. It grips the imagination like a story from Alladin; but, as an actuality, as a cold hard fact, it is a startling danger. For when the mass fully realizes its own powers, it will not long submit to the power of capital, whose strength lies really in the ignorance and submissiveness of Labor.

The Industrial strike is the means through which the worker is coming gradually to realize himself. Not only does it reveal to him his power, it is actually the means by which he can realize the fruits of his knowledge.

Direct Action Suffragettes.

When it comes to radical action, give me a woman. Carrie Nation went into the temperance business with a hatchet in her hand, and she used it, too. The women of England have gone into the "Votes for Women" agitation with bricks and hammers and iron bars concealed on their persons. Did they use 'em? Twenty-five thousand dollars' worth of shop windows in an hour is going some, isn't it?

These women have got it right. They have no economic power and, therefore, no influence in politics. "We'll make it cost something to ignore us," said they. "We'll strike at their pockets."

They organized and made a concerted attack on the big windows, doing all the damage they could before being captured by the police.

Dignified parliamentarians may scout at these women, but it is action that counts in this world. If women get the useless ballot it will be more by reason of their actions than their words.

A Manly Woman.

It is a delight to record acts of independence, especially in these mawkish days of toad eating, when the general run of Americans will bow and scrape at the jingle of money or the sight of a royal ass.

While the Duke of Connaught and party were being shown by Prince Morgan the sights of his country, they visited the Metropolitan Museum of Art, in Central Park.

Morgan had given orders that the galleries be cleared so the royal party might not be disturbed by the presence of such common trash as an American.

To the horror of all, when they came into the room where the "Horse Fair" is hung, a woman was standing before it. Horrors!

A guard rushed up to her and excitedly whispered: "You will have to leave!"

The daughter of Uncle Sam replied: "I paid 25 cents to come in here and I understand this is a public institution. I am an American woman and I refuse to bow to this duke or to Mr. Morgan. I will not leave this room."

JAY FOX.

THE AGITATOR

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THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

**The conquest of freedom is so splendid a thing
that we must not shun even death when seeking
recover it** Cicero

AN OUTRAGE ON FREE SPEECH

The conviction of Jay Fox, under the monstrous charge of publishing matter "tending to bring the law into disrepute and contempt," is an act of unparalleled infamy on the part of an alleged court of justice. The jury were obviously ignorant bigots, venting a mere malignant hatred of free speech and of Home Colony; but no plea of ignorance can save the prosecuting attorney from the stigma of pressing an improper charge, nor the presiding judge from the censure to his criminal conduct in allowing so preposterous a case to go to the jury, or so monstrous a verdict to stand. Every constitutional guarantee of free speech is reduced to waste paper, if it is an offence even to criticize a law; and Taft and Roosevelt, with all the critics of the Sherman law or of any of our misfit tariff laws, must take their places in the prisoner's dock. The thing is too unspeakable to contemplate calmly. Of course, so unconstitutional a procedure must be promptly reversed by the appellate court. Every friend of free speech should make haste to send his contribution to the expense which will be necessary. Send to Nathan Levin, Home, Lakebay, Wash., treasurer of the Free Speech committee which is handling the case, and at the same time urge that there be no slackness in fighting this outrageous persecution to the bitter end.

—James F. Morton, Jr. in "The Truth Seeker"

HOME, WHAT IT STANDS FOR

(From the report of the Secretary of the Mutual Home Association, Dec. 11, 1911.)

Exactly fifteen years ago three poor families landed on the shores of this cove, without money, without immediate prospects of getting any, on a shore devoid of fertility of soil, devoid of any hospitality of nature, which in some parts of the world offers an abundance of inducements to the homeseeker; amongst people who were, and still are, largely unsympathetic and even hostile; with human responsibilities on their hands, with dear ones to care for and protect; natural difficulties in the form of forests, centuries old, to combat and overcome. What do we see now? A beautiful village spreads before our eyes as we approach the shore of this same cove, that fifteen short years ago was a hard primitive wilderness. Home upon home gladdens the eye of the well-wishing stranger, homes in which live a people as truly and consciously libertarian and intelligent as ever gathered within any one square mile on the face of this earth—But is this all Home was intended for?

Is the acquisition and maintenance of a home for ourselves and our natural associates the end of all intelligent effort on our part? Is the gathering of material wealth the end of the mission of Home? Evidently the original settlers of Home did not think so. Had they thought so they would have made haste to get all the land within their reach, monopolize and sell it at a profit, after the manner of other people. But not so did they act. They took only what they could use and invited the rest of the world to take what each one could use, as long as it lasted, after the manner of themselves. Strange as it may seem, this very liberality and broadmindedness is the cause of very great danger to the existence of Home and all it stands for.

People who can only appreciate material advantages, and care nothing for the aspirations of the Home people, settled amongst us. Within the last year we have been persecuted and molested by these people, who are too narrow-minded to allow different actions from their own to take place, for the sole

reason that they are too ignorant and too intolerant to be able to understand different motives from their own. Just what will be the final outcome of these conditions no one can foretell safely, but personally I am of the opinion that we will successfully maintain Home and the spirit of it, if we adhere to the original broadmindedness and liberality which has made Home a center of freedom, and on the other hand we must fight step by step along so-called practical lines, use our intelligence, which even our enemies concede we have, to combat them on their own chosen field of battle; but never forget that this fight is only a means and not the end. Above all must we, the libertarian and tolerant people of Home, stand together under the motto that an injury to one's liberty is an injury to the liberty of all.

LEST WE FORGET

Whatever we may think of the McNamara brothers, their political views and religious beliefs, one thing is certain: their acts is a part of the class-struggle. From that standpoint alone they shud be judged. Consciously or unconsciously they took their place in the class war.

But politicians could not be induced to judge from that viewpoint. It would not be practical. A politician is guided by the number of votes; and the Doctors, Lawyers, and Preachers who constitute the candidates of the S. P. naturally, by virtue of their economic position in society, are opposed to direct action by the workers. Hence they preach political action; and the workers are told to wait till some reverend gentleman is elected to office; and when elected he will hasten to assure the bourgeoisie that "My election does not mean revolution."

On the contrary, a revolution means just the opposite. It means the end of political jobs; and, ultimately, it spells: Go to work and make an honest living. While the labor leaders and socialist politicians were denouncing the McNamaras, the voice of Henry George, Jr. thundered forth warning to the capitalist class, when he says: Thruout the union labor field leaders are springing up, who are convinced that peaceful means no longer avail to secure relief from present condition."

The McNamaras were not condemned for their action, but because they were caught; for when they confessed those who shud have stood by them turned them down.

To be sure all abhor violence and force, yet the entire system of present society is based upon violence and force. Capitalism is maintained by force. Without force it would topple to the ground like a house of cards. Labor is organizing its force to combat the force of capital. To preach peace between these two conflicting forces is to help perpetuate the subjugation of labor. The class war will cease only when labor will come to its own—with the annihilation of capitalism.

JEAN E. SPIELMAN.

THE THIRD REVOLUTION

The first American Revolution accomplished the overthrow of the rule of the English King in the colonies, the extinction of all political rule by inheritance, and the abolition of proprietary rights to privileges in America which had been granted to favorites and legatees of the British Crown. The movement very early established the precedent of the "boycott" of unfair products when the Boston Tea Party by strategy boarded the vessels of the English merchants and dumped their cargoes into the sea. Nor was the period without its "undesirable" citizens whose memories Americans are taught to revere. But it meant nothing to the working class, for beyond a few house servants whose economic condition was as secure as that of their masters in any outcome, there was no working class such as we now know, the workers in that good day owning themselves the crude means of production. At best it was the first signal triumph of the capitalist class over the old feudal order.

The Civil War or the Second American Revolution accomplished the overthrow of a fundamental principal in the Federal constitution as interpreted by our highest judicial authority, in the Dred Scott decision, and the abolition of a special form of slavery or property in black human beings. It was a victory of the manufacturing capitalist over the agricultural in one of the most deadly and bitter conflicts ever waged for the political control of any people but left the negro worker in a condition more abject, as such, than before and certainly more insecure. It is notable that in chattel slavery days there were no negroes in the jails. Now as "free" workingmen, they are in every jail in every Christian land. It likewise meant no substantial good to the working class.

The present movement, or the Third American Revolution, has for its accomplishment the complete overthrow of private property in social wealth, machinery and land, and the abolition of the wage system, a form of general slavery whereby men profit and grow fat out

of the hunger enforced labor and hence out of the lives of others. It will mean the end of industrial rule by inheritance or commercial conquest and the complete and final domination of the world by those who do its useful, its beautiful and its necessary work. It will mark the beginning of an era of vast and genuinely artistic construction, the end of poverty and poverty's ugly brood of vice and crime, and it will mean for the first time a diseaseless and liberated world.

It is no strain of words to say that in the extinction of wage slavery a modified state of war even now obtains, and not so very modified at that. We need not the tinsel and glitter of soldiery, nor the clash and clangor of arms to constitute war, but if we did, is it not today we hear the tread of troops in Lawrence, Mass., the march and countermarch, and the bayonetting of starving Textile workers? And tomorrow may we not hear the ripping whirring sound the Gatlings and Maxims make.

But aside from the open battle, a struggle far more brutal and inhuman wages bitterly. The poor are warred upon, plundered and ravished. Our children famish and die at the machines of the capitalist class, and our wives, our widows and our daughters are torn from us and prostituted to uses abject and unmentionable. And if we are genuinely and loyally true to our class in its deeds under economic pressures we will acknowledge all crimes relating to property as our feeble and unintelligent efforts at reprisal and retaliation. What more do we wish to make it war and what more must we suffer? Let the charge sound and let those who toil and smart under the crack of the hunger whip rise in mutiny like the waves of the sea when the storm god touches the keys. Let us raise the cry, which we must, of "no quarter! Down with Capitalism and its gods!"

BRUCE ROGERS.

WHERE APATHY LEADS US

Los Angeles has at least one competent whooper-up for Anarchy, tho he would be first to repudiate the charge: his name is Harrison Gray Otis. As summarised from innumerable articles in the "Los Angeles Daily Times" his position is that Trade Unionism is the half-way house to Socialism, and Socialism the half-way house to Anarchy. As things go in this muddle-headed world there may be more in that than first meets the eye. At any rate the "Times" beats that drum incessantly. Gompers, as the most prominent trade unionist and, therefore, the path-clearer for Anarchy, catches it without mercy. Here is the close of today's leading article: "Every one of the \$225,000, or more, which union labor contributed out of its wages in the McNamara case (and of which Darrow, Harriman and Scott were the chief beneficiaries) at the call of Gompers, our chief Anarchist, Socialist labor agitator and money collector, was a dollar contributed really for Anarchy". Meanwhile the Times is asking constantly what the government will do to protect Los Angeles from the swarm of Anarchist agitators who will flock to it with the opening of the Panama canal. As a result it will be necessary soon to coin some other word than "Anarchist" with which to frighten this city's smug citizens.

* * *

There is, however, an anarchy—using the word in its secondary and basest sense—of which I, for one, regret profoundly, and just at present it appears to be rampant more than ever in the labor movement. It represents the "get together" philosophy; the preposterous and absolutely indefensible delusion that if enuf of us will get together we shall come out on top. It is, in my judgment, the direct and obvious cause of ninety per cent of the aimlessness that has emasculated our labor movement. For, instead of encouraging men to investigate the true cause of their misery, it discourages research and frowns on discussion as likely to produce friction and render more difficult the herding process for which leaders yearn so anxiously. A considerable section of the Socialists seems to be recovering its wits and beginning to understand that a party which is all things to all men is just a herd of cattle, waiting for its judas to lead it to the slaughter-house. What is now known as "The Los Angeles Plan" is being attacked by A. M. Simons, among others. He characterizes it as a "sound and fury" document: "a call to action, but silent as to the kind of action." Mr. Job Harriman defends it.

* * *

Naturally we of "Regeneracion," as representing the Mexican Liberal Party, have no use whatever for the vote-catching, muddle-headed compromises on which, according to our view, Labor in the United States has been frittering away its time while its enemies have been gathering the resources of the country into its grip and rendering the plutocratic fortress well-nigh impregnable. We are for the straight line to the goal—economic freedom. It has been and is our advice to Mexican strikers not to spend effort or bloodshed on trumpery advance

THE AGITATOR

THE SEA NYMPHS BATHING

I see the sea nymphs bathing, their joyous songs
I hear;
Those of the women singing, with voices light and
clear;
Those of the children ringing, as they dash upon the
spray;
The men are carolling, as they enter in the play;
The maidens singing cheerily, dashed over by the
foam;
The youths all lustily, as they swim the bay towards
Home.
But at my side with drearful looks, Sir Hypocrisy doth
stand.
He lewdly gloats upon the sight, obscenely fouls the
sand.
Then sneaks away to empty out the vials of his lust,
And poison with his befouled tongue his brothers of
the dust.
And man and maid and little child he hales before the
law;
And slays the sport and that to come with his sour
ass's jaw!
The Golden Age of Greece has gone, replaced by age
of Store.
The change is by judicians laid upon Sir Ass's door.

ROBIN DUNBAR.

or concessions, but to take the means of production themselves into their own hands. We believe that advice theoretically sound, and are perfectly satisfied that the practice has shown it such. We consider that in Mexico we have made more advance in the last twelve months towards making the workers masters of the situation than the politicians and labor leaders of this country can show since the civil war. In fact here labor has retrograded. It is much more at capital's mercy to day than it has been at any previous period.

* * *

Among the most convincing proofs of the mental indolence and consequent impotence into which the labor movement of this country has fallen is its apathy towards the Mexican revolution, which is one of the most powerful attacks ever directed against capital, for it is marching straight to the capture of the enemy's citadel. The American workingman looks on with indifference, but he will find it no trifling matter when Wall Street takes him by the scruff of the neck and bids him do his turn of military service in the tropics. That is the situation now imminent, for the United States appears to be determined to intervene, and intervene, and intervention means an army of half a million. Who will be the ones marched across Mexico's burning plains, or thru the malarial lavabeds of Morelos and Guerrero? Why, the workingman of course.

* * *

The first step towards justifying this hideous outrage has been the tuning of the press, which has been instructed to represent Zapata and other leaders as monsters of depravity. Luckily there are always pens that are not enslaved, and "Collier's" representative, John A. Avirette, who penetrated to the very strongholds of the Apaches, has brot back a very different story. It is printed in the issue of Feb. 24, and those who have the ambition to learn something of a great movement that may effect most materially every one of us, should read it. Here I have space only for an extract, which runs: "All over the 'trouble district' I found, first, suspicion, then hearty courtesy. So soon as the Indians knew that I was an American they dropt their mask of sullen reserve and suspicion and talked to me freely. The whole burden of their song is this: 'For four hundred years we have borne contumely, hunger and deprivation of our rights. Every time that a revolutionist needed us to overthrow some bad government they called on us, and then forgot their promises. We now want back the land that have been taken from us, and we intend to have it by fair means or foul.' He adds: 'I went down into the hot country with a worse estimate of Zapatism than I brought out of it. The revolution is more dangerous to Madero's government than is generally supposed or admitted, for it has a real moral backbone.'"

WM. C. OWEN.

THE NEW DANGER

The typical, dangerous or doubtful about "Sabotage" is not merely in its existence and activity, but that in most cases, it has had immediate and spontaneous results. "Sabotage" is the method with which the individual can exhibit his distaste for oppression single handed—and generally with marked success.

THE AGITATOR IN HISTORY

III

(The matter running under this title was written for The Tacoma Ledger, by request; but didn't "quite suit" that subservient capitalist sheet. It isn't sensational. It is too radical; it barks too loud at the system.)

The robber barons, the brutal captains of industry are getting richer, but the number of poor and jobless is growing larger. And there is the impending danger. For it is only a matter of time when this army of hunger will become so large and desperate as to overwhelm us all and upset, at one fell swoop, the entire system of society; and hungry men are not going to handle things with kid gloves, either.

To be sure, the "captains of industry" have some inkling of the impending danger and are making preparations for "strengthening the army and navy. But that is not going to hold off hunger from the food it craves. It never has, and history is a good criterion in such matters.

Who can say that the danger is any less in Europe, where there are five million under arms, than in this country, where there is only a hundred thousand?

Perhaps you think this is far-fetched, that the danger is yet far off. It is only because you have not thought about it.

The agitators who make a study of the question are more likely to be right. Putting off unpleasant questions and trying to forget them is not going to keep them away, nor lessen their danger, when they eventually force themselves upon us.

"But what, you ask, 'can the agitators do about it?'"

The answer is obvious. If the change must come, which come it will, the sooner it comes the better for the shock will be all the lighter and easier to bear. All bloody revolutions have been caused by the suppression of the agitators. The ruling classes have always tried to prevent the change by suppression. While, if they allowed the change to take place gradually, as evolution demands, no violent shocks would ever occur.

Evidently history teaches the rulers nothing, for they are acting as stupidly today as they did before the French Revolution. Surely there was never a country where the poor were, apparently, so completely subdued as in France in 1789. The French nobles, clergy and their king paid with their heads the penalty of their ignorance of the power of hunger.

Revolution is nothing more than pent up evolution broken loose. Dam up the river of progress and you will have a tremendous flood on your hands.

Let the agitators alone, and they will keep the river clear of obstructions.

The Home Agitator.

As for the little Agitator that is stirring up so much revolution around the county court house, it is small and weak, indeed, and in no way to be compared with the illustrious names mentioned in this article. If it will bear any comparison it is in this, that it is fighting the same fight they fought—the fight of the working class against the force of a fast growing plutocracy, which the toilers know is bearing down heavily on them, and which they instinctively feel is going to crush them, unless by a united effort they throw it off.

We think we have what will be an improvement on the present order of society both economically and politically.

We believe that co-operation or communism must eventually be tried, as the present system of individualism is proving an absolute failure. The present order is a success for Morgan and such as have managed one way or another to amass wealth. But for the great body of toilers who do all the work and have nothing, it is an absolute failure.

We think we have a system whereby no one can amass wealth at the expense of another, which is the manner by which all great fortunes can only be amassed. We may be mistaken, but we want an opportunity to prove our claims. Anyway, our system can do no worse than yours—that is, fail.

Would Substitute Self-Government.

When it comes to government we also think we can go you one better. You want the king one better by the use of representative government. Now we are ready to supplant yours by self-government.

Henry D. Thoreau, another great American, said in answer to Jefferson's remark: "That government is best which governs not at all, and that is the kind of government we will have when men are ready for it."

As evolutionists we see the profound truth of this observation, we feel the very force of them within our beings, and we look forward to the time when society will be ashamed to have rulers over it with guns and jails. We see the time when public opinion and his own conscience will be all the government any person will need, as it is today for nine-tenths of the people.

J. F.

SOLIDARITY OF MINERS ASKED

Bisbee, Arizona, February 25, 1912.

We, the members of Bisbee Miners Union No. 106, W. F. M., in regular meeting assembled unanimously resolve that:

WHEREAS; the coal miners of Great Britain are about to be engaged in a gigantic struggle with the master class and realizing the necessity for concerted action along industrial lines:

THEREFORE; we ask that the Executive Officers of the Western Federation of Miners communicate with the United Mine Workers of America to the end that no coal be mined for or shipped to Great Britain during the impending strife. Be it further,

RESOLVED; that a copy of the above resolutions be sent to the labor press thruout the country for publication.

E. J. Mac Cosham, Sec.

R. A. Campell, Pres.

(Seal)

THE EDITOR'S DEFENCE

The Editor of this paper has been convicted on the charge of "encouraging disrespect for the law". If this verdict is allowed to stand every radical paper in the State will be at the absolute mercy of the prosecutors, and may be thrown into jail at any moment.

The interest of free speech demands that this case be appealed, and we urge that you subscribe to this fund.

The Free Speech League.

NATHAN LEVIN, Treas. Home, Lakebay, Wash.

You must know that it is no easy thing for a principal to become a man's own, unless each day he maintain it and hear it maintained, as well as work it out in life

—Epictetus.

THE WORKERS' UNIVERSITY.

Books and Pamphlets For Sale By the Agitator Publishing Association.

Human Progress, Lewis H. Morgan	1.50
A Physician in the House, Dr. J. H. Greer	2.50
Flowers of the Mind, the best poems	1.25
The Moods of Life, Poems, W. F. Barnard	1.00
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Human, All Too Human, Nietzsche50
Freeland; a Social Anticipation, The. Hertzka50
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Stories of the Struggle, Morris Winchevsky50
Who Is the Enemy, Anthony Comstock or You?20
Vice: Its Friends and Its Foes, E. C. Walker15
Patriotism, Emma Goldman05
What I Believe, Emma Goldman05
Francisco Ferrer; His Life, Work and Martyrdom25
The Rational Education of Children, Ferrer05
The Curse of Race Prejudice, J. F. Morton, Jr.25
Modern Science and Anarchism, Kropotkin15
The State: Its Historic Role, Kropotkin10
The Open Shop, C. S. Darrow10
Crime and Criminals, C. S. Darrow10
Law and Authority, Kropotkin05
The Wage System; Revolutionary Government05
Anarchist Communism, Kropotkin05
Appeal to the Young, Kropotkin05
Evolution and Revolution, Reclus05
Trade Unionism and Anarchism, Jay Fox05
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Around the World

There are 63,000 Woman Trade Unionists in Italy, which is 13 per cent of the total number of Trade Unionists.

Unionism has even invaded decrepit, lazy-brained Turkey. The center of the movement is in Salonika, where the tobacco workers recently won a strike.

The Syndicalist Movement is growing fast in Norway. Without absolutely discarding politics, the workers are beginning to apply Sabotage, and all the Syndicalist methods in the unions.

Will we have another McManigal in Bert H. Franklin the detective who confest to bribing the McNamara Jurymen? When brot before the Grand Jury he was asked this question: "Was the money you paid to Jurymen Robert F. Baine furnished by Darrow?" He answered, "Yes." That was all he was asked in reference to Darrow. Darrow's indictment followed. He will be tried May 14th.

"The Syndicalist," edited under the auspices of the Syndicalist Education League of Great Britain, is a first rate paper. The League, headed by Tom Mann, Guy Bowman, John Turner, and other able advocates of Revolutionary tactics, has for its aim the spreading of the One Big Union idea among the workers. Any worker may join the League, but only anti-parliamentary direct actionists can be propagandists for it.

In Paris there exists a Union known as "Sou de Soldat." (The soldiers penny) the purpose of which is to give aid, financial and otherwise, to syndicalists who are compelled to join the army, so they may be enabled to carry on their propaganda of anti-militarism and Syndicalism in the barracks. It would be well to have a similar organization here, to get literature and anti-murder ideas to the American soldiers, and sailors of the navy. An educated soldiery will help greatly to make the coming General Strike a short and peaceful one.

SPECIAL FROM AUSTRALIA

Dear Comrade:- Your letter and papers to hand, requesting information regarding Australia. I will be happy to occasionally send special news concerning uncommon events, such as the General Strike at Brisbane. Never in the history of Australia has so great an upheaval happened. Twenty thousand workers have dropped tools causing a paralysis of transport and general supply. For a time the strike appeared likely to spread thru Australia, but the President of the Arbitration Board called a compulsory meeting, thus taking the strike away from the strikers and putting it in the hands of the government. This has taken the sting out of the strike, causing numbers to return to work, predicting failure owing to the weakness of the strike leaders.

Two hundred mounted and foot police with loaded guns and fixed bayonets proved the strongest when the test of might arose. The leaders appealed to the workers who numbered thousands to retreat, proving the turning point and success for government violence. The workers made a mistake meeting armed violence unarmed; they should have gone fully equipped and determined to hold their right of free assembly and procession or have stayed away.

When the farmers came to Brisbane to strike terror into the workers, their crops and farms ought to have received attention. The outlook is not satisfactory, but Direct Action has commenced and will rapidly progress, I believe, in Australia, as we are very favorably situated to accomplish a successful Revolution. The soldiers are workers and unionists, so the future is promising.

Yours Fraternally,

Carlton, Victoria.

J. W. Fleming.

NEW BOOKS

"Socialism and the Ethics of Jesus," by Henry C. Vedder. (The MacMillan Co. \$1.50 net.)

This book, if properly titled, would be "A History of Socialism and Anarchism." The writer is so profoundly imbued with the ethics of Jesus that he cannot see how either Socialism or Anarchism can be practicable unless they adopt the Christ principle.

"By its hostility to Christianity, Anarchy has rejected the only ally that promises the least encouragement to the practical working of its social theories. For, if the time ever comes when men can live here on earth in a society in which law shall

be unknown and force unnecessary, it will be because the principles of Jesus Christ have become so implanted in human hearts that all men love their neighbors as themselves."

Anarchy may accept the fundamental ethics of what the author calls Christianity and yet reject the name. These ethics did not originate with Christ. He borrowed them from his predecessors and his followers gave them his name. Anarchy may do the same thing, or it may adopt a new code of ethics, better suited to the imperfect human being of today. It works something like this:

Instead of loving my neighbor as myself, suppose I love myself and my own economic, social and political liberty so very much that I will not care to exploit my neighbor and restrict his freedom lest the exploitation and suppression might recoil upon myself, which I know very well that it would. My neighbor, exalting in the freedom I have feared to tamper with, may learn to love me and I him, after the result of self-love had worked out so well for both of us.

Does Professor Vedder know that the most meddling laws restricting human freedom are the result of the loving consideration good Christians have for their poor, ignorant neighbors, whose health and morals they wish to protect, without these neighbors' consent?

The doctrine of 'love your neighbor as yourself' bears but lightly on the principle of Freedom, and the theory, that the author evidently holds, of the latter growing out of the former, is quite wrong. The reverse of the proposition is really correct. Love grows out of freedom, not freedom out of love.

This new doctrine of social ethics which has its basis in self-love, was born of a knowledge impossible in Jesus' time, but it is the real ethics of both Anarchy and Socialism. It is the fruit of science, the offspring of evolution. Egoism has always existed as a fact. Christians have been misled into calling it what it is not. Evolutionary science interprets it as it is.

It is not so pleasant to think that I am writing this review out of pure selfishness as to think it is inspired by a great love I have for my neighbor, Prof. Vedder, whom I wish to put on the right track. If I accomplish that end, so much the better, but I will not succeed any better if I labor under the delusion that it was written for that purpose.

The book is a real accession to the history of Socialism and Anarchy, and it will carry their message, sympathetically told, where others writers could not reach.

J. F.

SAN DIEGO FREE SPEECH FIGHT

Otis and his gang of labor union smashers have started in right to clean up the Pacific Coast of this "gang of vermin." They are especially interested in clearing the way for the influx of "free labor" that is going to flow direct from Europe into their arms when the Panama canal is opened.

San Diego has been selected for the first clean up, and once "Industrial freedom" has been achieved there the scene will be shifted to Los Angeles and from there to Frisco and Oakland, then North clean to Vancouver. This is the program mapped out by Otis for his Merchants and Manufacturers Association.

This venomous snake will not rest till he has achieved his nefarious end or is himself subdued by the united efforts of the liberty loving workers of the Pacific. He has millions of stolen dollars at his command with which to hire gunmen, subsidize a venal press and whip the small business grafters into line.

As an example of how the little mental prostitutes of the daily papers obey Otis, I will quote from an editorial that appeared in the San Diego Tribune of March 5th. Those acquainted with the Los Angeles Times will see in this an exact reproduction of the Otis style, a fine example of the pup following closely at the master's heels:

For weeks the city has been infested by a gang of irresponsible tramps, thieves, outcasts and anarchist agitators, calling themselves Industrial Workers of the World; these avowed enemies of society have undertaken to dictate to the citizens of San Diego how they shall conduct the affairs of the community; they have defied the laws, insulted the officers of the law and blasphemed the flag. Why are the taxpayers compelled to endure this imposition? Simply because the law which these lawbreakers flout prevents the citizens from taking the impudent outlaws away from the police and hanging them or shooting them. This method would end the trouble quickly. That is genuine capitalist dope, and it is up to every

man who is interested in the fight for free speech to go to San Diego at once and join the 250 now feeding at the "citizens" expense. All other fights have been suspended for the present that the forces of freedom may be rushed South. Get in line. Save the day at San Diego.

THE MAGAZINES

The Hampton: "Sky Scrapers of the Sea" describes a modern ship and the luxury it affords to sea travellers. "Dreams and their Meaning" should be read, even by some radicals, who are fain yet to cling to old superstitions.

Physical Culture: In "The Frost and the Wind" Parker H. Sercombe, gives expression to some of his views on education, in which he says: "Educators, like ants in the hill and bees in the hive, are merely following the tradition of education." Other articles of importance on Hygiene and Dietetics.

The American: "The Man in the Cage" by Julian Leavitt describes our prison system and the punishment meted out to the poor "criminals" who have to go to jail. In "The New Science and Its Findings" Albert Jay Nock describes a visit The Galton Laboratory of Eugenics in London where wonderful work is being done in this new branch of Biology.

The International: Essays by Richard Le Gallienne, Michael Monahan and Walter Lippmann; A sketch by James Henry Hendle; a story by Floyd Dell; poetry and other top-notch matter.

The Strand: "Tricks of the Cinematograph" explains how many of the puzzling pictures we see in the "nickel show" are made. "The Black Pearls of Balmora," and "From Out the Frozen North," are stories well worth reading.

THE AGITATOR

Financial Report For February

Receipts, (subscriptions, etc.,)	\$71.45
EXPENSES	
Jay Fox, wages,	\$40.00
R. G. Faler & Co., linotype,	36.90
Postage,	6.55
American Type Founders,	1.90
Seattle Times,	1.50
Deficit, February 1st,	\$13.58
Total	\$102.03
Deficit	\$30.58

RECEIPTS

Snellenburg \$2.20, Kassel, Cook, each \$2; Goodheart, Ruetter, Bowls, each \$1; Benedict, \$125; Parghy, Swaby, Searceriaux, Parker, each 50c. Long, Knefler, Clark each 25c.

THE DEFENSE FUND.

Previously acknowledged,	\$167.99
R. Benedict,	5.
Mary Parker,	50.

REGENERACION

Weekly organ of the Mexican Revolution; published by the Mexican Liberal Party. \$2. a year; 3 months 50c. 914 Boston St. Los Angeles, California.

"SOLIDARITY."

A weekly revolutionary working class paper.

Published by
P. O. Box 622, I. W. W.
NEWCASTLE, PA.

"MOTHER EARTH"

Monthly Magazine Devoted to Social Science and Literature. 10c a copy. \$1 a year

EMMA GOLDMAN, Publisher
55 W. 28th St.,
New York, N. Y.

"FREEDOM"

A Monthly Journal of Anarchist Communism.

36c per year.
127 Ossulton Street,
London, N. W., England

"INDUSTRIAL WORKER"

A Weekly Agitator For Revolutionary Industrial Union.

Published by I. W. W.,
Box 2119 Spokane, Wn.
\$1 a year. Foreign \$1.50

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Maisel, 422 Grand Street

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